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formed for any expedition against their neighbours' prosperity, they and their friends prayed as earnestly to heaven for success, as if they were engaged in the most laudable design. The constant petition at grace of the old Highland chieftains, was delivered with great fervour in these terms: "Lord! turn the world upside down, that Christians may make bread out of it." The plain English of this pious request was, that the world might become, for their benefit, a scene of rapine and confusion. They paid a sacred regard to their oath; but as superstition, among a set of banditti, infallibly supersedes piety, each (like the distinct casts of Indians) had his particular object of veneration; one would swear upon his dirk, and dread the penalty of perjury, yet made no scruple to forswear himself upon the bible: a second would pay the same respect to the name of his chieftain: a third again would be most religiously bound by the sacred book: and a fourth regard none of the three, and be credited only if he swore by his crucifix. It was also necessary to discover the inclination of the person, before you put him to the test; if the object of his veneration was mistaken, the oath was of no signification. The greatest robbers were used to preserve hospitality to those that came to their houses; and, like the wild Arabs, observed the strictest honour towards their guests, or those who put implicit confidence in them. The Kennedies, two common thieves, took the young Pretender under protection, and kept him with faith inviolate, notwithstanding they knew an immense reward was offered for his head. They often robbed for his support; and to supply him with linen, they once surprised the baggage horses of one of our general officers. They often went in disguise to Inverness, to buy provisions for him. At length, a very considerable time after, one of these poor fellows, who had virtue to resist the temptation of thirty thousand pounds, was hanged for stealing a cow, value thirty shillings. The greatest crime among these fellows, was that of infidelity among themselves: the criminal underwent a summary trial, and, if convicted, never missed of a capital punishment. The chieftain had his officers, and different departments of governments: he had his judge, to whom he entrusted the decision of all civil disputes; but in criminal cases, the chief, assisted perhaps by some favourites, always undertook the process. The principal men of his family, or his officers, formed his council, where every thing was debated respecting their expeditions. Eloquence was held in great esteem among them, for by that they could sometimes so work on their chieftain as to change his opinion; for notwithstanding he always kept the form of a council, he always reserved the decisive vote in himself. When one man had a claim upon another, but wanted power to make it good, it was held lawful for him to steal from his debtor as many cattle as would satisfy his demand, provided he sent notice (as soon as he got out of the reach of pursuit, that he had them, and would return them, provided satisfaction was made on a certain day agreed on.

When a creach, or great expedition had been made against distant herds, the owners, as soon as discovery was made, rose in arms; and with all their friends made instant pursuit, tracing the cattle by their track, for, perhaps, scores of miles. Their nicety in distinguishing that of their cattle from those that were only casually wandering, or driven, was amazingly sagacious. As soon as they arrived on an estate where the track was lost, they immediately attacked the proprietor, and would oblige him to recover the track from his land forwards, or make good the loss they had sustained. This custom had the force of law, which gave to the Highlanders this surprising skill in the art of tracking. It has been observed before, that to steal, rob, and plunder with dexterity, was esteemed as the highest act of heroism. The feuds between the great families was one great cause. There was not a chieftain but kept in some remote valley in the depth of woods and rocks, whole tribes of thieves in readiness to let loose against his neighbours, when (from some public or private reason) he did not judge it expedient to resent openly any real or imaginary affront.—From this motive, the greatest chieftain robbers always supported the lesser, and encouraged no sort of improve-

ment on their estates but what promoted rapine. The greatest of the heroes in the sixteenth century, was Sir Ewen Cameron: he long resisted the power of Cromwell, but at length was forced to submit. He lived in the neighbourhood of the garrison, fixed by the usurper at Inverlochy. His vassals persisted in their thefts, till Cromwell sent orders to the commanding officer, that on the next robbery he should seize on the chieftain, and execute him in twenty-four hours, in case the thief was not delivered to justice. An act of rapine soon happened: Sir Ewen received the message; but, instead of giving himself the trouble of looking out for the offender, he laid hold of the first fellow he met with, and sent him bound to Inverlochy, where he was instantly hanged.—Cromwell, by this severity, put a stop to these excesses till the time of the restoration, when they were renewed with double violence till the year 1745. Rob Roy Macgregor was another distinguished hero in the latter end of the 16th, and the beginning of the 17th century.—He contributed greatly towards forming his profession into a science, and established the police above mentioned. The Duke of Montrose unfortunately was his neighbour. Rob Roy had frequently saved his Grace the trouble of collecting his rents; he used to extort them from the tenants, and at the same time give them formal discharges. But it was neither in the power of the Duke, or any of the gentlemen he plundered, to bring him to justice; so strongly protected was he by several great men to whom he was useful. Roy had his good qualities: he spent his revenge generously; and, strange to say, was a true friend to the widow and orphan. Every period of time gives new improvement to the arts. A son of Sir Ewen Cameron refined on those of Rob Roy; and, instead of dissipating his gains, accumulated wealth. He, like Jonathan Wild, the Great, never stole with his own hands, but conducted his commerce with an address and to an extent unknown before. He employed several companies; and set the more adroit knaves at their head; and never suffered merit to go unrewarded. He never openly received their plunder, but employed agents to purchase from them their cattle. He acquired considerable property, which he was forced to leave behind, after the battle of Culloden gave the fatal blow to all their greatness. The last of any eminence was the celebrated Barrisdale, who carried these arts to the highest pitch of perfection. Besides exalting all the common practices, he improved that article of commerce called the 'Black Meal,' to a degree beyond what was ever known to his predecessors. This was a forced levy, so called from its being commonly paid in meal, which was raised, far and wide, on the estate of every nobleman and gentleman, in order that their cattle might be secured from the lesser thieves, over whom he secretly presided and protected. He raised an income of five hundred a year by these taxes; and behaved with genuine honour in restoring, on proper consideration, the stolen cattle of his friends. In this he bore some resemblance to our Jonathan; but he differed in observing a strict fidelity towards his own gang; yet he was indefatigable in bringing to justice any rogues that interfered with his own. He was a man of polished behaviour, fine address, and a fine person—and considered himself in a very high light, as a benefactor to the public and preserver of general tranquillity.

THE COCKNEY.

The cockney lives in a go-cart of local prejudices and positive allusions; and when he is turned out of it, he hardly knows how to stand or move. He ventures through Hyde Park Corner as a cat crosses a gutter. The trees pass by the coach very oddly. The country has a strange blank appearance. It is not lined with houses all the way like London. He comes to places he never saw or heard of. He finds the world bigger than he thought it. He might have dropped from the moon, for any thing he knows of the matter. He is mightily disposed to laugh, but is half afraid of making some blunder. Between sheepishness and conceit, he is in a very ludicrous situation.—He finds that the people walk on two legs, and wonders to hear them talk a dialect so different from his own. He

perceives London fashions have got down into the country before him, and that some of the better sort are dressed as well as he is. A drove of pigs or cattle stopping the road is a very troublesome interruption. A crow in the field, a magpie in the hedge, are to him very odd animals—he can't tell what to make of them, or how they live. He does not like the accommodations at the inns—it is not what he has been used to. He begins to be communicative—says he was “born within the sound of Bow bells,” and attempts some jokes at which nobody laughs. He asks the coachman a question, to which he receives no answer. All this is to him very unaccountable and unexpected. He arrives at his journey's end, and instead of being the great man he anticipated among his friends and country relations, finds they are barely civil to him, or make a butt of him; have topics of their own which he is as completely ignorant of, as they are indifferent to what he says, so that he is glad to get back to London again; where he meets with his favorite indulgences and associates, and fancies the whole world is occupied with what he hears and sees.

It is curious to see to what a degree persons brought up in certain occupations in a great city, are shut out from a knowledge of the world, and carry their simplicity to a pitch of unheard of extravagance. London is the only place in which the child grows completely up into the man.

POPULAR LECTURES ON THE PHYSIOLOGY OF ANIMALS.

The following is an abstract of Dr. Henry's fourth Lecture :

SENSE OF TOUCH.

I have mentioned three kinds of sensibility as possessed by the skin. I come now to treat of that sort of sensibility of the skin, which conveys to the mind knowledge of impressions made on it by external objects. Whatever makes an impression on the skin, so as to produce a considerable change in it, must, more or less, through its medium, make an impression on the mind. Of such impressions I have spoken at length in the preceding lectures, but numerous impressions may be made on the skin without producing any sensible change in it, and yet operate perceptibly on the mind through its intervention; all these impressions are comprehended under the term, *impressions of touch*. The sense of touch resides in the external papillary surface of the true skin. When any object comes in contact with an external part of the body, the individual is rendered sensible of its presence and contact, by means of the nerves, which terminating at one extremity in the papillary surface of the true skin, communicate by their other extremity with the brain.—This is the simplest form of the sense of touch. In this, its simplest form, the sense of touch does little more than convey to the mind an intimation of the presence and contact of external objects. It is obviously necessary that all the external surface of the body should possess this property, in order to secure it from injuries which might be inflicted upon it if the skin were destitute of this power; injuries which the individual might be able to avert, if only he were warned of their approach. The skin may, therefore, be considered as a sentinel, or warder, which gives notice to the individual of the contact of external substances. The sense of touch in this, its simplest form, is generally diffused through the whole animal kingdom. The possession of this sense enters into our very idea of an animal. It is plain that an animal without this sense would not only be exposed defenceless to the aggressions of other animals, but would be unable to seek its food, or even to perform any regulated movement, or, in other words, would be reduced to the rank of a vegetable. Although the whole surface of the skin possesses the sense of touch, yet all parts are not equally endowed with it. Those parts in which the papillæ are most developed, possess this sense in the greatest perfection. The papillæ are most developed at the extremities of the body, particularly at the points of the fingers and toes. First.—Be-

cause the extremities are most likely, from their position, to come into contact with other bodies. Secondly.—Because the extremities are the instruments by which the whole body is moved; and thirdly, because from the great mobility of these parts they are adapted for voluntary application to other bodies, for the purpose of exploring their characters, viz:—their shape, size, consistence, temperature, &c. For these reasons the extreme projecting parts of animal bodies have the most delicate sense of touch. In man the great instrument of touch is the hand. By means of this instrument he is enabled to seize and hold the object—to explore it in all directions—to make pressure on it—to move and shift it about, so as to expose it to the scrutiny of his other senses. No other animal has an organ of touch at all to be compared with the human hand. Many animals have the extremities shut up in hard, solid, horny hoofs. Although through the hoof the presence of objects can be ascertained, yet it is quite evident that no other, or very little other knowledge can be obtained through the medium of this organ. The extremities of hoofed animals are also unfit for reacting upon objects, their motions being necessarily confined to striking or propelling. They are utterly incapable of seizing, turning, holding, or examining an object, and even if capable, could not be spared for such purposes, being constantly employed in supporting the weight of the trunk. The claws of the *cat* tribe are admirably adapted for seizing, holding, and tearing soft substances, like the bodies of other animals, into which their sharp points can sink, but are incapable of holding hard or flat objects. These animals are compelled, for want of thumbs, to hold objects between the paw and the ground. They are also incapable of using tools, or of holding, or examining minute objects. First, for want of broad tips of fingers; the tips of their fingers being narrow and pointed, and in many instances incased in horny claws. Secondly—for want of a free, separate motion of the fingers. Thirdly—for want of a thumb, so placed that the object can be held between it and the tips of the other fingers. Fourthly—the extremities of these animals are encumbered with hair, nor can they be spared for any considerable length of time from the necessary office of supporting the body; for which reason the common cat, when she plays with any object, lies down on the ground, in order to obtain the free use of her paws. Even in the ape kind, the paws, or hands as they are sometimes called, are quite inferior to the human hand. Although the ape has a thumb, yet it is small and weak, and not proportioned to the length of his fingers—in the *Ouran-Outang*, and *Chimpansee*, reaching only to the metacarpo-nedigital joint. For this reason the ape cannot hold objects as they are held by the human hand, between the fingers and thumb; although he is enabled by means of his long fingers and short thumbs, to surround and grasp the branches of trees; and accordingly we find the thumb very constantly on the hind extremities of apes, the thumb serving the same office to the ape, as the hind toe to the bird. It has been much disputed whether the ape is intended to go on all-fours, or to walk erect, like man, on his hinder extremities. The truth is, the ape is not intended for either of these modes of progression, but for living amongst trees, and moving about or swinging from branch to branch. For similar reasons the feet of birds are adapted for grasping the branches of trees, for which purpose the toe at the back of the foot is useful. The toes of birds are adapted also for scraping, seizing, and tearing, but not for the performance of those acts which are performed with such ease by the human hand. The hands and feet of *fishes*, being enveloped in membrane, so as to form fins, are obviously quite unfit for any other purpose than that of propelling the animal through the water. The so-much-famed elephant's trunk is an instrument of touch and prehension, given to the animal as a compensation for his enormous bulk and unwieldiness. It serves partly as an instrument of offence and defence, but principally to supply him with food and drink. Suppose the elephant without his trunk—on account of his height and bulk he could not bring his mouth to the ground, to obtain food and drink like other animals; nor could he seize or hold his food with his paws,